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A JUST

VINDICATION

OF THE

Honour of King James



Of Blessed Memory.

Against the vile Aspersions cast upon it, and Him, by a late Pamphlet, Printed by *B. Took*.

And pretended to be Presented by the *Grand Jury* for the Town and Borough of *Southwark*, &c.

THERE is nothing so Sacred, but Detraction will Blaspheme it ; nothing so High, but Envy will Attack it ; nothing so Excellent, but Ignorance will Persecute it : If the Dignity of the Regal Office, The Majesty of the Person, The Acuteness of Parts and Understanding could have given Privilege and Protection to Princes, the Honour of King *James* had been Impregnable : But the blind Beetle durst once Assault the Royal Eagle, when it had taken Sanctuary in *James Boswell*.

This Wise and Learned Prince, out of a pious and politick Design to season the tender Years of his Son Prince *Henry*, then Heir Apparent of his Ancient Kingdom of *Scotland* : And that he might not onely leave him a Kingdom to Govern, but qualifie him for the Art of Government, Compos'd that Excellent Piece, Stiled, *Basilicon Doron* ; or, *His Majesties Instructions to his Dearest Son Henry the Prince*. This Incomparable Book his Majesty thought no ways convenient, nor comely to be Proclaimed to all, which to one onely appertained ; And therefore for the more secret and close keeping of it, He onely permitted Seven to be Printed ; the Printer being first sworn to Secresie.

But notwithstanding, all his circumspection and caution, whether through the treachery of the Printer, or the mistaken Zeal of some Courtiers, who would not have the World depriv'd of so rich a Treasure, as from its own innate worth, which like the Diamond, shone most in the Dark ; the Book was made Publick, and thereby became subject to every Man's Censure.

So Great a King could not want Enemies ; The Sun it self is obscured by those ungrateful Vapours which are raised out of the Earth by his Influence : but amongst all his Enemies, none were more concern'd out of Interest to Asperse his Pious Intentions, than the *Jesuits*, (and particularly *Becanus*) who have greedily laid hold on some few passages in the Book, to Reproach the *Puritans*, by which Title they branded in those days all Reformed Protestants.

It is very true, that the *Papists* had a deeper reach in their Calumniating that Great King, than every one could discover ; for they knew him to have been well grounded in the Protestant Religion, by Education ; Confirmed therein by his own judgment, and engaged to espouse it by his true Interest ; and that he had a Pen that was able to Defend it : and knowing in their Consciences, with regret, That upon the Death of *Queen Elizabeth*, he must by undoubted Right and Title Succeed her in the Crown of *England* ; and that such Succession would prove a fatal blow to their conceiv'd hopes and pretensions of Establishing their

their long since exploded Religion: Hereupon they employ all their Engines, Summon all their Artifices, and rowze up all their fury and policy to bespatter him, as a Person of a Vindictive Spirit, that would Avenge upon the *English* his Mothers Quarrel; and as a Person not well fixed in the Principles of Religion.

And herein they were wickedly subtil; for by the former Slander, they hoped to engage against him all those Grandees and Statesmen in *England*, that might any ways be supposed to have had a finger in the Death of his Mother; and by the latter, they fancied they should prejudice him in the thoughts of those Persons who were commonly, though falsely, called *Puritans* in *England*, who were no inconsiderable Party for Number, Interest, or Piety.

Nor did Jesuitical Malice rest here, but they set on foot many false Titles to the Crown Imperial of this Realm; some to amuse the Vulgar, others to engage the *Spaniard*, and all of them to hinder his just Succession here, if either Heaven would have favoured them, or Hell could have kept them.

That passage which their Malice fixed upon in his *Instructions to his Son the Prince*, to exasperate the Minds of many Sober Protestants in *England* against his coming to the Crown, did serve their Turns pretty well, for indeed it sounded harshly in common Ears, and carried some Intimation of his Displeasure against that sort of People, with those who onely lookt upon the surface of the Words, and were not privy to the Design of his Majesty.

But the King being timely Informed of the Scandal taken, and that he might obviate the Design of it, caused his Book which before had been Printed privately, and under an Oath of Secrecie, to appear Publickly, and that premmitted with a Preface, written by his own Hand; wherein with marvellous Clearness he Vindicates his Royal Intentions, from those Sinister Constructions put upon them, and therein has said so much as might have silenced Detraction, knocked out the teeth of Envy, and set his Name right in the thoughts of all good Men for ever: And this Preface was added to his Reprinted Book, in the Year 1603. at *London*, by *Felix Kingston*, for *John Norton*.

And now it might have been expected, That after Fourscore Years lying in the Grave, the *Calistiny* had been Rotten, and the Memory of that Learned King might have Survived in his Writings; since *Ruby*, which commonly preys upon the Living, uses yet to spare the Ashes of the Dead: When contrary to all our hopes, A late Pamphlet, Printed by one *B. Took*, reviveth the Reproach, as if it would challenge the King's Sacred Dust to awake, and rise up in their own just Vindication.

For we meet every where in the Streets, A Paper which pretends to the Title of *Presentments of the Grand Jury of the Town and Borough of Southwark*: Which begins thus:

We the Grand Jury Summoned, and Sworn for this present Sessions of the Peace holden for the Town and Borough of Southwark, do with all humble deference to our Superiours Present as followeth, viz.

That the Wise and Learned King James, His Majesties Royal Grand-Father, of blessed Memory, has from his own observation, and sad Experience (among other things) so Solemnly Asserted in his Excellent Book of *Instructions to his Eldest Son Prince Henry*, concerning the *Puritans* of that Age, may as truly be affirmed of the generality of the *Secfaries* of our time to wit; "That they are the very Pests in the Church and Common-wealth, whom no devices can oblige, neither Oaths nor Promises bind; breathing nothing but Sedition and Calumnies; Aspiring without measure, Railing without reason; and making their own Imaginations (without any Warrant of the Word) the square of their Consciences; and that ye shall never find, with any High-land, or Border-Thieves, greater ingratitude, and more Lies and Perjuries, than with these *Pharisaick* Spirits.

I shall not need to observe, how the Pamphlet suppresses those Words in the entrance of the Paragraph, which had given some light to his Majesties meaning; Take heed therefore, my Son, to such *Puritans*. Implying, that there were another sort of Men, who though they were invidiously branded with that Name, yet were nothing akin to their Sentiments or Principles: nor shall I need to note, how he advises the Prince to beware alike of both the Extremities, As well as ye Repress the vain Puritan, so not to suffer the proud Papal Bishops: Nor shall I concern my self, whether ever there was such a People in the World called a *Grand Jury*, that Presented this matter; though I confess it highly Improbable, That Persons of their Character

rather should ever have read, much less understood *Basilicon Doron*; and it's utterly incredible, that Men of Inferior Trades, most of them Mechanicks, should venture upon a Point so Tender, when 'tis more than an even Wager, not two of them could Read the Title: nor am I to dispute how they could Present it upon their Oaths, That what King *James* Asserted of those *Puritans*, may as truly be Affirmed of the generality of Sectaries of our Times; because it's scarce Imaginable, that such Persons have been able through the narrowness of their Employments to understand what the Principles of the generality of the *Protestant Dissenters* are, so well as King *James*, who had advantage to search into the Principles, and Practises of those *Puritans*, whom he so severely, and yet justly lashes; Nor yet can I debate it, how these Men can do this that they have done with all humble deference to their Superiors; although it's a Question to some, Whether they understand the meaning of the Word *Deference*, any more than that of *Βασίλειον Δόξον*, or how their Conductor has inspired a *Salter*, or a *Plummer*, a *Brewers Clark*, or a *Drummer*; a *Meal-man*, or a *Baker*, a *Talley-man*, or *Comb-maker*; a *Vinegar Merchant*, or a *Cartwheel-maker*, or a *Smoothing-iron-maker*, &c. that they should ever profound into the secrets of State, or dive into the meaning of that Learned King: But there is that which I am concerned to make out, That the Words of King *James* are grossly mistaken, or wilfully misapplied; That he means not by those *Puritans*, such as the generality of *Dissenters* now are; and that he has in his Preface to his said Book, abundantly satisfied the World of his true and pious Intentions. A brief Account whereof I shall now give the Reader, that he may learn, if ever it should be his misfortune to come upon a Jury to which Matters out of his reach and depth should be offer'd for his Subscribing, Swearing, and Presenting, to demean himself with that Prudence and Uprightness that becomes a Christian.

1. Let us then hear King *James* himself, his Royal Comment upon his own Royal Text. The first Calumny (says he in his Preface) is grounded upon the sharp and bitter words that therein are used in the description of the Humours of the *Puritans*. First then, as to the Name of *Puritans*, I am not ignorant, that the Style thereof doth properly belong to the vile Sect among the *Anabaptists*, call'd The Family of Love; because they think themselves onely Pure, and in a manner without Sin, the onely True Church, and onely worthy to be participant of the Sacraments; and all the rest of the World to be but Abominable in the sight of God: of this special Sect I principally mean when I speak of *Puritans*. And partly indeed, I give this stile to such Brain-sick and heady Preachers, their Disciples, and Followers; as refusing to be call'd of that Sect, yet participate too much of their Humours, in maintaining the above-mentioned Errors.

Very good! I would humbly ask then, How a Grand-jury can swear in Knowledge, Judgment, and Righteousness, with Truth and a Good Conscience, That those words of the King may as truly be Affirmed of the generality of *Protestant Dissenters* here in England at this day, as they were asserted of those *Puritans* so described by His Majesty in his times? It is very well known to all the World (though it be not expected from men of mean Occupations to know it) That the *Dissenters* do generally detest the thoughts of imagining themselves the Onely Pure People, or to be without Sin, or to be the Onely True Church, in opposition to other Reformed Churches of France, Holland, Germany, and England; but do perfectly Harmonize with that whole Body of *Protestants* in all the Articles of Faith, and Fundamental Points of Religion: nay, it is most apparent, that his Majesty would be interpreted to speak of none but the Family of Love, or such as maintained their Error, wherein the generality of *Protestant Dissenters* are not in the least concerned or involved.

However, let His Majesty proceed: It is onely of this kind of Men, in this Book, (says the King) that I write so sharply—but all this other part (N.B.) I protest upon mine Honour, I mean it not generally of all Preachers or others, that like better of the single form of Policy in our Church. (the Church of Scotland) than of the many Ceremonies of the Church of England: That are perswaded that THEIR Bishops smells of a Papal Supremacy: That the Surplice, the cornered Cap, and such like, are the outward badges of Popish Error. May we then believe His Majesty's Words? Then how can they justify their Oaths, who swear, and Declare, That the Kings Words may as truly be affirmed of the present *Dissenters*, (whom the Pamphleteer is pleased to stile *Sectaries*) as of those *Puritans*, when the King who doubtless understood his own meaning, better than these Men of *Blow Aprons*, openly declares the contrary, and has left it upon Record under his own hand to Posterity? Let us then for once suppose, that the generality of *Dissenters* among us in England should judge, That the plain simple Form of Government used in Scotland in those days, was more desirable than many Ceremonies at that time (or since) used in the Church of England. Suppose (if you please) That the generality of *Dissenters* should think, that the English Bishops did a little smell of Papal Supremacy: Suppose further, that they should fancy that their Surplice, their cornered Cap, and such like usages, as the

Cross in one Sacrament, Kneeling in the other, were *Badges of Popish Errors*; however, they may be mistaken, yet *King James* will acquit them of having any share upon that Account. In those severe Characters he then gave of that kind of Puritans. No, (says he) I am far from being Contentions in these things, (which for my own part, I ever esteemed as indifferent) as I do equally love and honour the Learned and Grave Men of either of these Opinions; it can no ways become me (so he goes on) to pronounce so lightly of so old a Controversie (He knew as well as any man, that the difference had been from the Infancy of the Reformation;) Nay, he knew that it had generally obtained in his Church of Scotland: He adds; *We all (God be praised) do agree in the grounds; and the bitterness of Men, upon such questions, doth but trouble the Peace of the Church, or give advantage and entry to the Papists by our Division.*

Let the Matter then be Refer'd to the Impartial Reader, or to whomsoever it may pertain, Whether *King James* designed to lash those who were not reconciled to Ceremonies and Prelacy, by that Expression, which our *Jury-men*, do upon their Oaths Present to be equally applicable to the *Protestant Dissenters* (disguised under the odious Name of *Sectaries*) as to those *Puritans* whom his Majesty has so clearly Deciphered?

Nay, the King proceeds further, and goes higher; Advising those that differ from the *Establish'd Form of Government and Worship*, to possess their Souls in peace, and to press by patience and well-grounded Reasons, either to persuade all the rest to like of their judgments; or else, when they see better grounds on the other part, not to be ashamed peaceably to incline thereto; laying aside all preoccupied Opinions: And I think I may engage for all the *Protestant Dissenters* in England, that they would rest satisfied, might they have the choice of what His Majesty frankly offer'd to them in that Generation.

To shut up his Majesties Apology: he tells us, he doubts not to satisfy all the World That this is the true and only meaning of his words, from the place it self: where (says he) After I have spoken of the faults of our Ecclesiastical Estate, I exhort my Son to be beneficial to the good Men of the Ministry, (understand him of the then Church of Scotland) pray God there, that there is presently (i.e. at that present time) a sufficient Number of good men in this Kingdom; and yet they are all known to be against the Form of the English Church.

To shut up all: Let the Sober, the Wise, and Impartial judg, and all that are not frant with Malice, and Drunk with Rage, Whether His Majesty could possibly understand those *Puritans*, the Ministers of the Presbyterian Persuasion, such as were the generality of Scottish Church, and yet they were well known (if we may believe His Majesty) to be against the Form of the English Church.

It cannot therefore enter into my Head, how it should once enter into the Heads of the *Grand-Jury*, made up of Persons so Characteriz'd as before, to Present upon their Oath That *King James's* Words against the *Puritans* may be as truly Affirmed of the *Modest Dissenters*. I must therefore Conclude, That either the Printer has abused their Honesty, some subtil Instrument imposed upon their Understandings, and drawn them in to Sign Implicitly to a meaning so Contradictory to the Declared Judgment, and Avowed Sentiments of the King himself: And there are some, I perceive, do conjecture that a certain Law-driver on the other side of the Water, to whom *Heraclitus* Ridens by his Last Will and Testament, bequeath his Scraps and Fragments of Law, who misled the poor Innocent Souls into this gross Mistake no less Scandalous to that Glorious Prince, than Opposite to his Intendments. And to confirm my own Apprehensions in this matter, I shall Present, (though not upon Oath) the Names of the *Grand-Jury* to the Reader, and then Commit it to his Judgment, Whether such Persons may be rationally conceiv'd to have ventured to quote *Basilicon Doron*, a Piece so infinitely beyond the Comprehension of such Persons.

John Page, Woollen Draper.
Robert Sparks, Weaver.
Henry Beresford, Brewer.
Daniel Duthess, Vinegar Merchant.
Thomas Hatcher, Tally-man.
Thomas Ainsworth, Dyer.
Richard Smart, Cartwheel-maker.
Matthew Peirce, Meal-man.
William Smith, Salter.
William Wornham, Baker.

William Duk,
Thomas Morgan, Grocer.
Francis Walker, Comb-maker.
Carty Stanton, Carpenter.
Philip Barker, Brewers Clerk.
Francis Pound, Smoothing-Iron-maker.
Joseph Garret, Plummer.
Thomas Waker, Cheesemonger.
William Green, Drummer.